THE SVBSTANCE OF THAT WHICH WAS DELIVERED IN A SERmon before the Commons Houſe of *Parliament, in* S^t. MARGARETS Church at Weſtminſter, the 18. of February, 1620.

By

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Vniuerſity of DVBLIN,
in Ireland.

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TO THE HONOVRABLE ASSEMBLY of the Commons Houſe of Parliament.

IT pleaſed this Honourable Aſſembly to require my ſeruice, in preaching at that late religious meeting of yours, for the receiuing of the holy Sacrament of the Lords Supper. I was afterward alſo ſent vnto by the like authority, to publiſh that which (according to my poore ability) I then deliuered. And although in reſpect of my ſelfe, and of my want of time to proſecute ſuch a ſubiect, I could wiſh I had beene ſpared from ſuch a taske: yet rather then the expectation, and expreſſe ſignification of the deſire of the repreſentatiue body of the whole Comminalty of the Kingdome ſhould reſt vnſatisfied; I haue yeelded to commit this vnto the diſpoſing and direction of them, for whoſe ſakes it was at firſt vndertaken. Opprimi enim me onere officij malui, quàm id, quod mihi cum fide ſemel impoſitum fuit, propter infirmitatem animi deponere. *Cic.* The very words which then I vttered, I am not able to preſent vnto you: the ſubſtance of the matter I haue truly laid downe, though

though in some places (as it fell out) somewhat contracted, in others a little more inlarged. Whatsoeuer it is, I wholly submit it vnto your graue censures: and so beseeching the Lord to giue you prosperous successe in all your worthy indeuours for the seruice of God, his Maiesty and your Countrey, I rest

Yours in all Christian duty to
be cõmanded,

IAMES VSSHER.

1. COR.

1. Cor. 10. Verſ. 17.

Wee being many, are one bread, and one body: for we are all partakers of that one bread.

THer entrance I need not make vnto my ſpeech at this time, then that which the Apoſtle himſelfe preſenteth vnto mee in the verſe next but one going before my Text: *I ſpeake to wiſe men.* The more *vnwiſe* might I deeme my ſelfe to be, who being ſo conſcious vnto my ſelfe of my great weakeneſſe, durſt aduenture to diſcouer the ſame before ſo graue and iudicious an Auditory; but that this conſideration doth ſomewhat ſupport me, that no great blame can light herein vpon mee, but ſome aſperſion thereof muſt reflect vpon your ſelues, who happened to make ſo euill a choyce; the more facile I expect you to bee in a cauſe, wherein you your ſelues are ſome wayes intereſted.

The

The ſpeciall cauſe of your aſſembling at this time, is, firſt, that you who profeſſe the ſame truth, may ioyne in one body, and partake together of the ſame bleſſed Communion: and then, that ſuch as adhere vnto falſe worſhip, may bee diſcouered and auoyded: You in your wiſedome diſcerning this holy Sacrament to bee, as it were, *ignis probationis*, which would both *congregare homogenea*, and *ſegregare heterogenea*, (as in Philoſophie wee vſe to ſpeake) both conioyne thoſe that be of the ſame, and diſ-ioyne ſuch as bee of a differing kinde and diſpoſition. And to this purpoſe haue I made choyce of this preſent Text: wherein the Apoſtle maketh our partaking of the Lords Table to bee a teſtimony, not onely of the vnion and communion which wee haue betwixt our ſelues, and with our Head, (which he doth in the expreſſe words, which I haue read) but alſo of our diſ-vnion and ſeparation from all idolatrous worſhip: as appeareth by the application hereof vnto his maine drift and intendment, laid downe in the 14. and 21. verſes.

The effect therfore of that which Saint *Paul* in expreſſe termes heere deliuereth, is the *Communion of Saints*: which conſiſteth of two parts; the fellowſhip which they haue with the *Body*, laid downe in the beginning; and the fellowſhip which they haue with the *Head*, laid downe in the end of the verſe: both which are thus explained by Saint *Iohn*: *That which wee haue ſeene and heard, declare we vnto you, that ye alſo may haue fellowſhip with vs; and truly our fellowſhip is with the*

the Father, and with his Sonne Iesus Christ, 1. Ioh. 1. 3. Let them therefore that walke in darkneſſe, brag as much as they liſt of their good-fellowſhip: this bleſſed Apoſtle aſſureth vs, that ſuch onely as doe walke in the light, *haue fellowſhip one with another*; euen as they haue fellowſhip with God, and Ieſus Chriſt his Sonne, whoſe blood ſhall cleanſe them from all ſinne. And to what better company can a man come, than *to the generall Aſſembly, and Church of the firſt-borne which are inrolled in heauen, and to God the Iudge of all, and to the ſpirits of iuſt men made perfect, and to Ieſus the Mediator of the new Couenant, and to the blood of ſprinkling, which ſpeaketh better things then that of Abel?* No fellowſhip (doubtleſſe) is comparable to this *Communion of Saints*.

1. Ioh. 1. 6, 7.

Heb. 12. 23, 24.

To begin therefore with the firſt part thereof; as the Apoſtle in the third to the Galatians maketh our being *baptized into Chriſt*, to bee a teſtimony that wee *are all one in Chriſt*; ſo doth hee heere make our *partaking of that one bread*, to be an euidence that we alſo are all *one bread, and one body* in him. And to the ſame purpoſe, in the twelfth Chapter following, he propoundeth both our Baptiſme and our drinking of the Lords Cup, as ſeales of the ſpirituall coniunction of vs all into one myſticall body. *For as the body is one*, (ſaith he) *and hath many members, and all the members of that one body, being many, are one body: ſo alſo is Christ. For by one Spirit are we all baptized into one body, whether wee bee Iewes or Gentiles, whether we be bond or free: and haue been all made to drinke*

Gal. 3. 27, 28.

1. Cor. 12. 12, 13.

into one Spirit. Afterwards hee addeth, that wee *are the body of Christ, and members in particular:* and in another place alſo, that *We being many, are one body in Christ, and euery one members one of another.*

Ibid. verſ. 27.

Rom. 12. 5.

Now the vſe which hee teacheth vs to make of this wonderfull coniunction (whereby wee are made members of Chriſt, and members one of another) is two-fold: 1. *That there ſhould be no ſchiſme in the body.* 2. *That the members ſhould haue the ſame care one for another,* 1. Cor. 12.25. For preuenting of Schiſme, hee exhorteth vs in the fourth to the Epheſians, *to keepe the vnity of the Spirit in the bond of peace:* and to make this bond the firmer, hee putteth vs in minde of *one Body, one Spirit, one Hope, one Lord, one Faith, one Baptiſme, one God and Father of all, who is aboue all, and through all, and in vs all:* by this multiplication of vnities declaring vnto vs, that the knots whereby wee are tyed together, are both in number more, and of farre greater moment, then that matters of ſmaller conſequence ſhould diſſeuer vs: and therefore that wee ſhould *ſtand faſt in one ſpirit, with one minde, ſtriuing together for the faith of the Goſpell, and in nothing terrified by our aduerſaries,* Philip. chap. 1. verſ. 27, 28.

Epheſ. 4.3--6.

But howſoeuer God hath thus marſhalled his Church in a goodly order, *terrible as an army with banners:* yet, ſuch is the diſorder of our nature, that many for all this breake ranke, and the enemy laboureth to breed diuiſion in Gods Houſe, that

Cant. 6. 4.

that so his Kingdome might not stand. Nay, oftentimes it commeth to passe, that the *Watchmen* themselues, who were appoynted for the safegarding of the Church, proue in this kinde to bee the smiters and wounders of her: and from among them who were purposely ordained in the Church, for the bringing of men * *into the vnity of the faith, and of the knowledge of the Son of God*, euen from among those, some doe arise, that *speake peruerse things, to draw away disciples after them.*

Thus wee finde in the Ecclesiasticall History, that after the death of *Iulian* the *Apostata*, [a] *questions and disputes concerning matters of doctrine were freshly set afoot by those who were set ouer the Churches.* Wherupon *Sozomen* maketh this graue obseruation: that [b] *the disposition of men is such, that when they are wronged by others, they are at agreement among themselues; but when they are freed of euils from abroad, then they make insurrections one against another.* Which as we finde to be too true by the late experience of our neighbour Churches in the Low Countries: so are we to consider with the Wise man, [c] that *What hath been, is now, and that which is to bee, hath already been*: and bee not so inquisitiue, [d] why *the former dayes were better then these? for wee doe not enquire wisely concerning this.* When like troubles were in the Church heretofore, *Isidorus Peluſiota*, an ancient Father, moueth the question, [e] *What a man should doe* in this case? and maketh answere, that *If it be possible, wee should mend it,*

Cant. 5. 7.

* *Veteres scripturas scrutans, inuenire non potuit, scidisse Ecclesiam & de domo Dei populos seduxisse, præter illos qui Sacerdotes à Deo positi fuerant & Prophetæ.* Hieron.

* Ephes. 4 13.

Act. 20. 30.

[a] αἱ περὶ τὰ δογμάτων ζητήσεις τε καὶ διαλέξεις πάλιν ἀνεκαινοῦντο τοῖς προεστῶσι τῶν ἐκκλησιῶν. Sozomen. lib. 6. hist. Eccleſiast. cap. 4.

[b] οὕτω πως τοῖς ἀνθρώποις φίλον, παρ' ἑτέρων μὲν ἀδικουμένοις πρὸς τὸ ὁμόφυλον ὁμονοεῖν· ἀπαλλαγεῖσι δὲ ὑπ' αὐτοῖς τῶν ἔξωθεν κακῶν, πρὸς σφᾶς αὐτοὺς στασιάζειν. Ibid.

[c] Eccles. 3. 15.

[d] Eccles. 6. 10.

[e] Τί οὖν ποιητέον; φήσ. Εἰ μὲν δυνατὸν, διορθωτέον· εἰ δὲ μὴ, ἡσυχαστέον. Isidor. Pelus. lib. 4. epist. 133.

but if that may not bee, wee ſhould hold our peace.

The Apoſtles reſolution, I thinke, may giue ſufficient ſatisfaction in this poynt, to all that haue moderate and peaceable mindes. [f] *If in any thing yee bee otherwiſe minded, God ſhall reueale euen this vnto you: neuerthelesſe, whereto wee haue already attained, let vs walke by the ſame rule, let vs minde the ſame thing.* It is not to bee looked for, that all good men ſhould agree in all things: neither is it fit that we ſhould (as our Aduerſaries doe) put the truth vnto compromiſe, and to the ſaying of an *Achitophel*, whoſe counſell muſt bee accepted, *as if a man had inquired at the Oracle of God.* We all agree that the Scriptures of God are the perfect rule of our faith: wee all conſent in the maine grounds of Religion drawne from thence: wee all ſubſcribe to the artieles of doctrine agreed vpon in the Synode of the yeere 1562. *for the auoyding of diuerſities of opinions, and the eſtabliſhing of conſent touching true Religion.* Hitherto, by Gods mercy, haue wee already attained; thus farre therefore let vs minde the ſame thing: let not euery wanton wit be permitted to bring what fancies he liſt, into the Pulpit, and to diſturbe things that haue been well ordered. *I beſeech you, brethren* (ſaith the Apoſtle) *marke them which cauſe diuiſions and offences, contrary to the doctrine which yee haue learned, and auoid them.*

[f] Phil. 3. 15, 16.

Rom. 16. 17.

If in ſome other things wee bee otherwiſe minded, than others of our brethren are; let vs beare one with another, vntill God ſhall reueale

the ſame thing vnto vs: and howſoeuer we may ſee cauſe why we ſhould diſſent from others in matter of opinion; yet let vs remember, that that is no cauſe why wee ſhould breake the Kings peace, and make a rent in the Church of God. A thing deepely to be thought of by the *Iſmaels* of our time, whoſe *hand is againſt euery man, and euery mans hand againſt them*; who *bite and deuoure one another*, vntill they *bee conſumed one of another*; who forſake the fellowſhip of the Saints, and * by a ſacrilegious *ſeparation* breake this bond of peace. Little doe theſe men conſider, how precious the peace of the Church ought to bee in our eyes (to bee redeemed with a thouſand of our liues) and of what dangerous conſequence the matter of ſchiſme is vnto their owne ſoules. For howſoeuer the ſchiſmaticke *ſecundùm affectum* (as the Schoolemen ſpeake) in his intention and wicked purpoſe, taketh away vnity from the Church; euen as he that hateth God, doth take away goodneſſe from him, as much as in him lyeth: yet *ſecundùm effectum*, in truth and in very deed, hee taketh away the vnity of the Church onely from himſelfe: that is, hee cutteth himſelfe off from being vnited with the reſt of the body; and being diſſeuered from the body, how is it poſſible that he ſhould retaine communion with the Head?

Gen. 16. 12.

Gal. 5. 15.

* *Vos ergo quare ſeparatione ſacrilegâ pacis vinculum dirupiſtis?* Auguſt. lib. 2. de Baptiſmo contra Donat. λέγω γὰρ καὶ διαμαρτύρομαι, ὅτι τὸ εἰς αἵρεσιν ἐμπεσεῖν, τὸ τὴν ἐκκλησίαν χίσαι οὐκ ἔλαττόν ἐστι κακόν. *I ſay and proteſt, that to make ſchiſme in the Church, is no leſſe euill, than to fall into hereſie.* Chryſoſt. in Epheſ. Hom. 11.

To conclude therefore this firſt vſe which wee are to make of our communion with the *Body*: let vs call to mind the exhortation of the Apoſtle: *Aboue all things* put on *loue, which is the bond*

Col. 3. 14, 15.

of perfectneſſe, and let the peace of God rule in your hearts, to the which alſo ye are called in one Body. Behold how good and pleaſant a thing it is for brethren to dwell together in vnity: what a goodly thing it is to behold ſuch an honourable Aſſembly as this is, to bee as a houſe that is *compact together* in it ſelfe; holding fit correſpondence with the other part of this great body, and due ſubordination vnto their and our Head! Such as wiſh not well to the publike good, and would reioyce at the ruine of our State, long for nothing more, then that diſſenſions ſhould ariſe here, betwixt the members mutually, and betwixt them and the Head.

Pſal. 133. 1.

Pſal. 122. 3.

Hoc Ithacus velit, & magno mercentur Atridæ. They know full well, that *euery Kingdome diuided againſt it ſelfe, is brought to deſolation; and euery houſe diuided againſt it ſelfe, ſhall not ſtand:* nor doe they forget the Politicians old rule, *Diuide & impera*, Make a diuiſion, and get the dominion. The more neede haue wee to looke herein vnto our ſelues; who cannot bee ignorant how dolorous *Solutio continui*, and how dangerous *Ruptures* proue to bee vnto our bodies. If therefore there be any comfort of loue, if any fellowſhip of the ſpirit, fulfill our ioy: *that yee be like-minded, hauing the ſame loue, being of one accord, of one minde*; and doing *nothing through ſtrife or vaine-glory*. Remember that as oft as we come vnto the Lords Table, ſo oft doe we enter into new bonds of peace, and tye our ſelues with firmer knots of loue together: this bleſſed Communion being a ſacred

Math. 12. 25.

Phil. 2. 1, 2, 3.

ſacred ſeale not onely of the vnion which wee haue with our Head by *faith*, but alſo of our coniunction with the other members of the body by *loue*.

Whereby as we are admoniſhed to maintaine vnity among our ſelues, *that there be no ſchiſme or diuiſion in the body*: ſo are we alſo further put in minde, *that the members ſhould haue the ſame care one for another*. For that is the ſecond vſe which Saint *Paul* teacheth vs to make hereof, in 1. Cor. 12. 26. which he further amplifieth in the verſe next following, by the mutuall ſympathy and fellow-feeling which the members of the ſame body haue one with another. For *whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members reioyce with it*: and then he addeth: *Now ye are the body of Chriſt, and members in particular*. Shewing vnto vs thereby, that as wee are all * σύσσωμοι καὶ συμμέτοχοι τῆς ἐπαγγελίας, concorporated (as it were) and made copartners of the promiſe in Chriſt: ſo wee ſhould haue one another in our hearts, * εἰς τὸ συναποθανεῖν καὶ συζῆν, to die and liue together. And hereupon is that exhortation in the 13. to the Hebrewes grounded: *Remember them that are in in bonds, as bound with them, and them which ſuffer aduerſity, as being your ſelues alſo in the Body*. It being a perillous ſigne that we be no liuely members of that body, if we be not ſenſible of the calamities that lye vpon our afflicted brethren. We know the *Woe* that is pronounced againſt ſuch as are at eaſe in Sion, and *are not grieued for the affliction of Ioſeph*: with the iudge-

* Epheſ. 3. 6.

* 2. Cor. 7. 3.

Heb. 13. 3.

Amos 6. 1, 6, 7.

iudgement following. *Therefore now ſhall they goe captiue, with the firſt that goe captiue.* We know the Angels bitter curſe againſt the inhabitants of Meroz. *Curſe ye Meroz (ſaid the Angell of the Lord) curſe ye bitterly the inhabitants thereof: becauſe they came not to helpe the Lord, to helpe the Lord againſt the mighty.* Not as if the Lord did ſtand in need of our helpe, or were not able, without our aſſiſtance, to maintaine his owne cauſe; but that hereby he would make triall of our readineſſe to doe him ſeruice, and proue the ſincerity of our loue. If wee hold our peace and ſit ſtill at this time, deliuerance ſhall ariſe to Gods Church from another place: but let vs looke that the deſtruction doe not light vpon vs and ours.

Iudg. 5. 23.

Eſter 4 14.

I need not make any application of that which I haue ſpoken: the face of Chriſtendome, ſo miſerably rent and torne, as it is at this day, cannot but preſent it ſelfe as a rufull ſpectacle vnto all our eyes, and (if there be any bowels in vs) ſtirre vp compaſſion in our hearts. Neither need I to be earneſt in exciting you to put your helping hands to the making vp of theſe breaches: your forwardneſſe herein hath preuented mee, and in ſtead of petitioning (for which I had prepared my ſelfe) hath miniſtred vnto mee matter of thankeſgiuing. A good worke is at all times commendable: but the doing of it in fit time, addeth much to the luſter thereof, and maketh it yet more goodly. The ſeaſon of the yeere is approching, wherein *Kings goe forth* to battell: the preſent ſupply and offer of your Subſidie was done

2. Sam. 11. 1.

done in a time most seasonable: being so much also the more acceptable, as it was granted *not grudgingly, or of necessity*, but freely, and with a willing minde. *God loueth a cheerefull giuer*: and he *is able to make all grace abound towards you, that ye alwayes hauing all sufficiency in all things, may abound to euery good worke.* 2. Cor. 9. 7, 8.

And thus being by your goodnesse so happily abridged of that which I intended further to haue vrged from the coniunction which we haue with the *Body*: I passe now vnto the second part of the Communion of Saints, which consisteth in the vnion which we all haue with one *Head*. For Christ our Head is the maine foundation of this heauenly vnion. Out of him there is nothing but confusion; without him we are nothing but disordered heapes of rubbish: but *in him all the building fitly framed together, groweth vnto an holy Temple in the Lord*; and *in him are we builded together for an habitation of God through the Spirit*, Ephes. 2. 21, 22. Of our selues wee are but lost sheepe, scattered and wandring vpon euery Mountaine. From him it is, that there is *one fold, and one shepheard*, Ioh. 10. 16. God hauing purposed in himselfe to *gather together in one all things in Christ, both which are in heauen, and which are on earth, euen in him*, Ephes. 1. 10. This is the effect of our Sauiours prayer, Ioh. 17. 21. *That they all may be one, as thou Father art in me, & I in thee, that they also may be one in vs, &c. I in them, and thou in me, that they may be made perfect in one.* And this is it which we finde so oft repeated by Saint *Paul*: *We*

being many, are one body in Christ, Rom. 12. 5. *Ye are all one in Christ Iesus,* Gal. 3. 28. And in the Text wee haue in hand: *Wee being many, are one bread, and one body.* Why? becauſe *we are all partakers of that one bread:* namely, of that bread, whereof he had ſaid in the words immediately going before:

1. Cor. 10. 16. *The bread which we breake, is it not the communion of the body of Christ?*

Vnder the name of *Bread* therefore heere is comprehended both *Panis Domini,* and *Panis Dominus*; not onely the bread of the Lord, but alſo the Lord himſelfe, who is that *liuing Bread which came downe from heauen,* Ioh. 6. 51. For as Saint

1. Pet. 3. 21. *Peter,* ſaying that *Baptiſme doth ſaue vs,* vnderſtandeth thereby both the outward part of that Sacrament, (for he expreſſely calleth it a *figure*) and more then that too (as appeareth by the explication preſently adioyned: *not the putting away of the filth of the fleſh*) euen the inward purging of our conſciences by vertue of the death and reſurrection of Ieſus Chriſt: ſo Saint *Paul* heere making the reaſon of our vnion to bee our *partaking all of this one bread,* hath not ſo much reſpect vnto the externall bread in the Sacrament (though he exclude not that neither) as vnto the true and heauenly Bread figured thereby; whereof the Lord himſelfe pronounceth in the ſixth of

Ioh. 6. 32, 51. *Iohn: The bread that I will giue, is my fleſh, which I will giue for the life of the world.* And (to ſhew that by partaking of this bread, that wonderfull vnion we ſpeake of, is effected:) *Hee that eateth my fleſh,*

Ioh. 6. 56. *and drinketh my blood, dwelleth in me, and I in him.*

It

It is a lamentable thing to behold, how this holy Sacrament, which was ordained by Chriſt to be a bond whereby wee ſhould be knit together in vnity, is by Satans malice, and the corruption of mans diſpoſition, ſo ſtrangely peruerted the contrary way; that it is made the principall occaſion of that wofull diſtraction which wee ſee amongſt Chriſtians at this day, and the very fuell of endleſſe ſtrifes, and implacable contentions. And for as much as theſe miſchiefes haue proceeded from the inconſiderate confounding of thoſe things which in their owne nature are as different as may be: for the cleerer diſtinguiſhing of matters, we are in the firſt place to conſider, that a Sacrament taken in his full extent, comprehendeth two things in it: that which is outward and viſible, which the Schooles call properly *Sacramentum*, (in a more ſtrict acception of the word:) and that which is inward and inuiſible, which they tearme *rem Sacramenti*, the principall thing exhibited in the Sacrament. Thus in the Lords Supper, the outward thing which we ſee with our eyes, is *bread and wine*, the inward thing which wee apprehend by faith is, *the body and blood of Chriſt*: in the outward part of this myſticall action, which reacheth to that which is *Sacramentum* onely, we receiue this body and blood but ſacramentally; in the inward, which containeth *rem*, the thing it ſelfe in it, wee receiue them really: and conſequently the preſence of theſe in the one is *relatiue and ſymbolicall*; in the other, *reall and ſubſtantiall*.

To begin then with that which is ſymbolicall and relatiue: we may obſerue out of the Scripture, which ſaith, that *Abraham receiued the ſigne of Circumciſion, a ſeale of the righteouſneſſe of the faith which hee had being vncircumciſed*; that Sacraments haue a twofold relation to the things whereof they be Sacraments: the one of a *ſigne*, the other of a *ſeale*. Signes, wee knovv, are relatiuely vnited vnto the things which they doe ſignifie; and in this reſpect are ſo neerly conioyned together, that the name of the one is vſually communicated vnto the other. *This cup is the new Teſtament*, or, the new Couenant, ſaith our Sauiour in the inſtitution of the holy Supper, Luk. 22. 20. *This is my Couenant*, ſaith God in the inſtitution of Circumciſion in the old Teſtament, Gen. 17.10. but how it was his Couenant, hee explaneth in the verſe immediatly following: *Ye ſhall circumciſe the fleſh of your foreskinne; and it ſhall be a* SIGNE *of the Couenant betwixt me and you.* So words being the ſignes of things, no ſooner is the ſound of the word conueyed to our eares, but the notion of the thing ſignified thereby is preſented vnto our minde: and thereupon in the ſpeech of the Scripture nothing is more ordinary, then by the terme of * *Word* to note a *thing*. We reade in the fourth of the firſt of *Samuel*, that the Philiſtims were afraid and ſaid, *God is come into the Campe*, verſ. 7. when the Iſraelites brought thither *the Arke of the Couenant of the Lord of hoſts, which dwelleth betweene the Cherubims*, verſ. 4. and yet was that no other but this relatiue

Rom. 4. 11.

* So the ten Commandements are called *ten words*, Exod. 34. 28. *With God no word ſhall be vnpoſſible*, that is, no thing. Luk. 1. 37. &c.

relatiue kinde of preſence wherof now we ſpeake: in reſpect whereof alſo the *ſhewbread* is in the Hebrew named לחם הפנים *the bread of faces*, or, *the preſence bread*. Wee ſee with vs, the roome wherein the Kings chaire, and other enſignes of State are placed, is called *the Chamber of preſence*, although the King himſelfe bee not there perſonally preſent: and as the rude and vndutifull behauiour of any in that place, or the offering of any diſ-reſpect to the Kings pourtraicture, or to the Armes Royall, or to any other thing that hath relation to his Maieſty, is taken as a diſhonour done vnto the King himſelfe: ſo heere, hee that eateth the bread, and drinketh the cup of the Lord vnworthily, is accounted guilty of offering indignity to the *body and blood of the Lord*. 1. Cor. 11. 27.

In this ſort wee acknowledge Sacraments to be *ſignes*; but bare ſignes we denie them to bee: *ſeales* they are, as vvell as ſignes of the Couenant of grace. As it vvas therefore ſaid of *Iohn* the *Baptiſt*, that he vvas *a Prophet, and more then a Prophet*: ſo muſt vve ſay of Sacraments, that they be ſignes, and more then ſignes; euen pledges and aſſurances of the intereſt vvhich vvee haue in the heauenly things that are repreſented by them. He that hath in his chamber a picture of the French King, hath but a bare ſigne; vvhich poſſibly may make him thinke of that King vvhen hee looketh on it, but ſhevveth not that hee hath any manner of intereſt in him. It is othervviſe vvith him that hath the Kings great Seale for the confirmation of the title that hee hath vnto all the Math. 11. 9.

lands and liuelihood which he doth inioy. And as heere, the waxe that is affixed to thoſe letters Patents, howſoeuer for ſubſtance it bee the very ſame with that which is to be found euery where, yet being applyed to this vſe, is of more worth to the Patentee, then all the waxe in the country beſide: ſo ſtandeth it with the outward elements in the matter of the Sacrament. The bread and wine are not changed in ſubſtance from being the ſame with that which is ſerued at ordinary tables: but in reſpect of the ſacred vſe whereunto they are conſecrated, ſuch a change is made, that now they differ as much from common bread and wine, as heauen from earth. Neither are they to be accounted barely *ſignificatiue*, but truly *exhibitiue* alſo of thoſe heauenly things whereto they haue relation: as being appoynted by God to bee a meanes of conueying the ſame vnto vs, and putting vs in actuall poſſeſſion thereof. So that in the vſe of this holy ordinance, as verily as a man with his bodily hand and mouth receiueth the earthly creatures; ſo verily doth he with his ſpirituall hand and mouth (if any ſuch he haue) receiue the body and blood of Chriſt.

And this is that *reall and ſubſtantiall* preſence, which wee affirmed to be in the inward part of this ſacred action. For the better conceiuing of which myſtery, we are to inquire, firſt, what the thing is which wee doe heere receiue; ſecondly, how and in what manner we are made partakers of it. Touching the firſt, the truth which muſt be held, is this: that wee doe not here receiue onely

the benefits that flow from Chriſt; but the very *body and blood of Chriſt*, that is, Chriſt himſelfe crucified. For as none can bee made partaker of the vertue of the bread and wine to his bodily ſuſtenance, vnleſſe he firſt doe receiue the ſubſtance of thoſe creatures: ſo neither can any participate in the benefits ariſing from Chriſt to his ſpirituall reliefe, except he firſt haue communion with Chriſt himſelfe. We muſt [a] *haue the Sonne*, before wee *haue life*: and therefore [b] *eate* him we muſt, (as himſelfe ſpeaketh) that is, as truly bee made partakers of him, as we are of our ordinary food, if we will *liue* by him. As there is a giuing of him on Gods part (for [c] *vnto vs a Sonne is giuen*;) ſo there muſt bee a receiuing of him on our part: for [d] *as many as receiued him, to them gaue hee power to become the ſonnes of God*. And as wee are [e] *called by God vnto the communion of his Sonne Ieſus Chriſt our Lord*: ſo if we doe heare his voyce, and not harden our hearts by vnbeliefe, wee are indeed made [f] *partakers of Chriſt*. This is that *great myſtery* (for ſo the Apoſtle termeth it) of our vnion with Chriſt, whereby we are made *members of his body, of his fleſh, and of his bones*: and this is that *eating of the fleſh of the Sonne of man, and drinking of his blood*, which our Sauiour inſiſteth ſo much vpon, in the ſixth of *Iohn*.

[a] 1. Ioh. 5. 12.
[b] Ioh. 6. 57.
[c] Eſa. 9. 6.
[d] Ioh. 1. 12.
[e] 1. Cor. 1. 9.
[f] Heb. 3. 14.
Epheſ. 5. 30, 32.

Where if any man ſhall demand, (that I may now come vnto the ſecond poynt of our inquiry) *How can this man giue vs his fleſh to eate?* he muſt beware that he come not pre-occupied with ſuch dull conceits as they were poſſeſſed withall, who

Ioh. 6. 52.

moued

moued that queſtion there; hee muſt not thinke that we cannot truly feed on Chriſt, vnleſſe we receiue him within our iawes: (for that is as groſſe an imagination as that of *Nicodemus*, who could not conceiue how a man could bee *borne againe*, vnleſſe he ſhould *enter the ſecond time into his mothers wombe*:) but muſt conſider that the *eating and drinking* which our Sauiour ſpeaketh of, muſt be anſwerable to the *hungring and thirſting*, for the quenching whereof this heauenly Banquet is prouided. Marke well the words which he vſeth, toward the beginning of his diſcourſe concerning this argument. *I am the bread of life, hee that commeth to me, ſhall neuer hunger; and hee that beleeueth on me, ſhall neuer thirſt. But I ſaid vnto you, that ye alſo haue ſeene me, and beleeue not.* And compare them with thoſe in the end: *It is the Spirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeake vnto you, they are ſpirit, and they are life. But there are ſome of you that beleeue not.* Now obſerue, that ſuch as our hungring is, ſuch is our eating. But euery one will confeſſe, that the hunger heere ſpoken of, is not corporall, but ſpirituall: Why then ſhould any man dreame heere of a corporall eating? Againe, the corporall eating, if a man might haue it, would not auaile any thing to ỹ ſlaking of this hunger; nay, we are expreſſely told, that *the fleſh* thus taken (for ſo we muſt vnderſtand it) *profiteth nothing*, a man ſhould neuer be the better, nor one iot the holier, nor any whit further from the ſecond death, if he had filled his belly with it. But that manner

Ioh. 3. 4.

Ioh. 6. 35, 36.

Ioh. 6. 63, 64.

manner of feeding on this fleſh, which Chriſt himſelfe commendeth vnto vs, is of ſuch profit, that it preſerueth the eater from death, and maketh him to liue for euer. It is not therefore ſuch an eating, that euery man who bringeth a bodily mouth with him may attaine vnto: but it is of a farre higher nature; namely, a ſpirituall vniting of vs vnto Chriſt, whereby he dwelleth in vs, and we liue by him. Ioh. 6. 50, 51, 54, 58.

If any doe further inquire, how it is poſſible that any ſuch vnion ſhould be, ſeeing the body of Chriſt is in heauen, and wee are vpon earth? I anſwere, that if the manner of this coniunction were carnall and corporall, it would bee indeed neceſſary that the things conioyned ſhould bee admitted to bee in the ſame place: but it being altogether ſpirituall and ſupernaturall, no locall preſence, no phyſicall nor mathematicall continuity or contiguity is any way requiſite thereunto. It is ſufficient for the making of a reall vnion in this kinde, that Chriſt and we (though neuer ſo farre diſtant in place each from other) bee knit together by thoſe ſpirituall ligatures, which are intimated vnto vs in the words alledged out of the ſixth of *Iohn*: to wit, the *quickening Spirit* deſcending downeward from the Head, to be in vs a fountaine of ſupernaturall life; and a *liuely faith* (wrought by the ſame Spirit) aſcending from vs vpward, to lay faſt hold vpon him, who *hauing by himſelfe purged our ſinnes, ſitteth on the right hand of the Maieſty on high.* Heb. 1. 3.

Firſt therefore, for the communion of the

Spirit, which is the ground and foundation of this ſpirituall vnion; let vs call to minde what we haue read in Gods Booke: that Chriſt, the ſecond *Adam*, was made [a] *a quickening ſpirit:* and that he [b] *quickeneth whom he will:* that vnto him [c] *God hath giuen the Spirit without meaſure:* and [d] *of his fulneſſe haue all we receiued:* that [e] *he that is ioyned vnto the Lord, is one Spirit:* and that [f] *heereby wee know that we dwell in him, and he in vs, becauſe hee hath giuen vs his Spirit.* By all which it doth appeare, that the myſtery of our vnion with Chriſt conſiſteth mainly in this: that the ſelfe-ſame Spirit which is in him, as in the Head, is ſo deriued from him into euery one of his true members, that thereby they are animated and quickened to a ſpirituall life. We reade in the firſt of *Ezekiel*, of foure liuing creatures, and of foure wheeles ſtanding by them. *When thoſe went*, (ſaith the Text) *theſe went; and when thoſe ſtood, theſe ſtood: and when thoſe were lifted vp from the earth, the wheeles were lifted vp ouer againſt them.* Hee that ſhould behold ſuch a viſion as this, would eaſily conclude by ẏ which he ſaw, that ſome inuiſible bands there were by which theſe wheeles and liuing creatures were ioyned together, howſoeuer none did outwardly appeare vnto the eye: and the holy Ghoſt, to giue vs ſatisfaction heerein, diſcouereth the ſecret, by yeelding this for the reaſon of this ſtrange connexion; that *the ſpirit of the liuing creature was in the wheeles*, Ezek. 1. 21. From whence wee may inferre, that things may truly be conioyned together, though the manner of

[a] 1. Cor. 15. 45.
[b] Ioh. 5. 21.
[c] Ioh. 3 34.
[d] Ioh. 1. 16.
[e] 1. Cor. 6. 17.
[f] 1. Ioh. 3. 24. 4. 13.

of the coniunction bee not corporall: and that things diſtant in place may be vnited together, by hauing the ſpirit of the one communicated vnto the other.

Nay, if we marke it well, we ſhall finde it to be thus in euery of our owne bodies: that the formall reaſon of the vnion of the members conſiſteth not in the continuity of the parts (though that alſo be requiſite to the vnity of a naturall body:) but in the animation thereof by one and the ſame ſpirit. If we ſhould ſuppoſe a body to be as high as the heauens, that the head thereof ſhould be where Chriſt our Head is, and the feet where we his members are: no ſooner could that head thinke of mouing one of the toes, but inſtantly the thing would be done, without any impediment giuen by that huge diſtance of the one from the other. And why? becauſe the ſame ſoule that is in the head, as in the fountaine of ſence and motion, is preſent likewiſe in the loweſt member of the body. But if it ſhould ſo fall out, that this, or any other member proued to be mortified, it preſently would ceaſe to bee a member of that body; the corporall coniunction and continuity with the other parts notwithſtanding. And euen thus is it in Chriſt; although in regard of his corporall preſence, *the heauen muſt receiue him, vntill the times of the reſtitution of all things*: yet is he here *with vs alway, euen vnto the end of the world*, in reſpect of the preſence of his Spirit; by the vitall influence whereof from him, as from the Head, *the whole body is fitly ioyned together,*

Act. 3. 21.

Math. 28. 20.

Epheſ. 4. 16.

and compacted by that which euery ioynt ſupplieth, according to the effectuall working in the meaſure of euery part. Which quickening Spirit if it be wanting in any, no externall communion with Chriſt or his Church, can make him a true member of this myſticall body: this being a moſt ſure principle, that *He which hath not the Spirit of Chriſt, is none of his*, Rom. 8. 9.

Now among all the graces that are wrought in vs by the Spirit of Chriſt, the ſoule (as it were) of all the reſt, and that whereby [a] *the iuſt doth liue*, is Faith. [b] *For we through the Spirit waite for the hope of righteouſneſſe by faith*, ſaith S. *Paul* to the Galatians. And againe: [c] *I liue, yet not I, but Chriſt liueth in me; and the life which I now liue in the fleſh, I liue by the faith of the Sonne of God, who loued me, and gaue himſelfe for me.* By faith it is, that wee doe [d] *receiue* Chriſt: and ſo likewiſe [e] Chriſt *dwelleth in our hearts by faith.* Faith therefore is that ſpirituall mouth in vs, whereby wee *eate the fleſh of the Sonne of man, and drinke his blood*, that is, (as the Apoſtle expreſſeth it without the trope) [f] *are made partakers of Chriſt:* he being by this meanes as truly, and euery wayes as effectually made ours, as the meate and drinke which we receiue into our naturall bodies.

[a] Habak. 2. 4. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.
[b] Gal. 5. 5.
[c] Gal. 2. 20.
[d] Ioh. 1. 12.
[e] Epheſ. 3. 17.
[f] Heb. 3. 14.

But you will ſay, If this be all the matter, what doe we get by comming to the Sacrament? ſeeing we haue faith, and the quickening Spirit of Chriſt before wee come thither. To this I anſwere: that the Spirit is receiued in diuers meaſures, and faith beſtowed vpon vs in different degrees;

grees; by reaſon whereof our coniunction with Chriſt may euery day bee made ſtraiter, and the hold which we take of him firmer. To receiue the Spirit [g] *not by meaſure*, is the priuiledge of our Head: we that [h] *receiue out of his fulneſſe*, haue not our portion of grace deliuered vnto vs all at once, but muſt daily looke for [i] *ſupply of the Spirit of Ieſus Chriſt*. So alſo, while we are in this world, [k] *the righteouſneſſe of God is reuealed* vnto vs *from faith to faith*, that is, from one degree and meaſure of it to another: and conſequently, we muſt ſtill labour to [l] *perfect that which is lacking in our faith*, and euermore pray with the Apoſtles, [m] *Lord increaſe our faith*. [n] As wee haue therefore *receiued Chriſt Ieſus the Lord*, ſo muſt wee *walke in him; rooted and built vp in him, and ſtabliſhed in the faith*: that wee [o] *may grow vp into him in all things, which is the Head*. And to this end God hath ordained publike officers in his Church, [p] *for the perfecting of the Saints for the worke of the miniſtery, for the edifying of the body of Chriſt, till we all come in the vnity of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the meaſure of the ſtature of the fulneſſe of Chriſt*: and hath accordingly [q] *made them able Miniſters of the Spirit that quickeneth*, and [r] *Miniſters by whom we ſhould beleeue, euen as the Lord ſhall giue to euery man*. When wee haue therefore receiued [ſ] the Spirit and [t] Faith (and ſo ſpirituall life) by their miniſtery, we are not there to reſt; but [u] *as new borne babes we muſt deſire the ſincere milke of the Word, that we may grow thereby*: and as growne

[g] Ioh.3.34.
[h] Ioh.1.16.
[i] Phil.1.19.
[k] Rom.1.17.
[l] 1.Theſ.3.10.
[m] Luk.17.5.
[n] Coloſ.2.6,7.
[o] Epheſ.4.15.
[p] Eph.4.12,13.
[q] 2.Cor.3.6.
[r] 1.Cor.3.5.
[ſ] Gal.3.2.
[t] Ioh.17.20.
[u] 1.Pet.2.2.

men too, wee muſt deſire to be fed at the Lords Table, that by the ſtrength of that ſpirituall repaſt we may be inabled to doe the Lords worke, and may continually be nouriſhed vp thereby in the life of grace, vnto the life of glory.

Neither muſt we heere with a fleſhly eye looke vpon the meaneneſſe of the outward elements, and haue this faithleſſe thought in our hearts, that there is no likelihood, a bit of bread, and a draught of wine ſhould be able to produce ſuch heauenly effects as theſe. For ſo we ſhould prooue our ſelues to be no wiſer than *Naaman* the Syrian was, who hauing receiued direction from the man of God, that he ſhould waſh in Iordan ſeuen times, to be cleanſed of his Leproſie; replied with indignation, *Are not Abana and Pharpar, riuers of Damaſcus, better then all the waters of Iſrael? May I not waſh in them, and be cleane?* But as his ſeruãts did ſoberly aduiſe him then, *If the Prophet had bid thee doe ſome great thing, wouldeſt thou not haue done it? How much rather then, when hee ſaith to thee, Waſh and be cleane?* So giue mee leaue to ſay vnto you now: If the Lord had commanded vs to doe ſome great thing, for the attaining of ſo high a good; ſhould not we willingly haue done it? How much rather then, when hee biddeth vs to eate the bread, and drinke the wine that he hath prouided for vs at his owne Table, that by his bleſſing thereupon wee may grow in grace, and be preſerued both in body and ſoule vnto euerlaſting life?

2. King. 5. 12, 13.

True it is indeed, theſe outward creatures haue

no

no naturall power in them to effect ſo great a worke as this is, no more then the water of Iordan had to recouer the Leper: but the worke wrought by theſe meanes, is ſupernaturall; and God hath been pleaſed in the diſpenſation both of the Word and of the Sacraments ſo to ordaine it, that theſe heauenly treaſures ſhould bee preſented vnto vs *in earthen veſſels, that the excellency of the power might be of God.* As therefore in the preaching of the Goſpell, the Miniſter doth not *dare verba*, and beate the aire with a fruitleſſe ſound, but the words that hee ſpeaketh vnto vs are Spirit and life; *God being pleaſed by the fooliſhneſſe of preaching, to ſaue them that beleeue:* ſo likewiſe in the adminiſtration of the Lords Supper, he doth not feed vs with bare bread and wine, but if we haue the life of faith in vs, (for ſtill we muſt remember that this Table is prouided not for the dead, but for the liuing) and come worthily, *the Cup of bleſſing which he bleſſeth*, will be vnto vs *the communion of the blood of Chriſt*, and *the bread which hee breaketh, the communion of the body of Chriſt:* of which precious body and blood wee being really made partakers, (that is, in truth and indeed, and not in imagination onely) although in a ſpirituall and not a corporall manner; the Lord doth *grant vs, according to the riches of his glory, to bee ſtrengthened with might by his Spirit in the inner man*, that we may *bee filled with all the fulneſſe of God.* For the Sacraments (as well as the Word) be a part of that *miniſtration of the Spirit*, which is committed to the *Miniſters of the*

2.Cor.4.7.

1.Cor.1.21.

1.Cor.10.16.

Epheſ.3.16,19.

2.Cor.3.6,8.

New

New Testament: for as much as *by one Spirit*, (as before we haue heard from the Apoſtle) *wee haue been all baptized into one body, and haue been all made to drinke into one Spirit.*

1. Cor. 12. 13.

And thus haue I finiſhed the firſt part of my taske, my *Congregatio homogeneorum*, (as I call it) the knitting together of thoſe that appertaine to the ſame body, both with their fellovv-members, and vvith their Head: vvhich is the thing laid dovvne in the expreſſe vvords of my Text. It remaineth novv that I proceed to the Apoſtles application hereof vnto the argument hee hath in hand, vvhich is *Segregatio heterogeneorum*, a diſſeuering of thoſe that bee not of the ſame communion; that the faithfull may not partake vvith Idolaters, by countenancing, or any vvay ioyning vvith them in their vngodly courſes. For that this is the maine ſcope at vvhich S. *Paul* aimeth in his treating here of the Sacrament, is euident both by that vvhich goeth before in the 19. verſ. *Wherefore my dearely beloued, flee from Idolatry*: and that vvhich followeth in the 21. *Yee cannot drinke the Cup of the Lord, and the cup of diuels; ye cannot be partakers of the Lords Table, and of the table of diuels.*

Whereby vve may collect thus much, that as the Lords Supper is a ſeale of our coniunction one vvith another, and vvith Chriſt our Head; ſo is it an euidence of our diſ-iunction from Idolaters, binding vs to dis-auovv all communion vvith them in their falſe vvorſhip. And indeed, the one muſt neceſſarily followv vpon the other: conſidering

considering the nature of this hainous sinne of Idolatry is such, that it can no wayes stand with the fellowship which a Christian man ought to haue, both with the Head, and with the body of the Church. To this purpose, in the sixth of the second to the Corinthians we reade thus: *What agreement hath the Temple of God with Idols? for ye are the Temple of the liuing God, as God hath said, I will dwell in them, and walke in them, and I will bee their God, and they shall be my people. Wherefore come out from among thē, & be ye separate, saith the Lord, and touch not the vncleane thing; and I will receiue you.* And in the 2. Chap. of the Epistle to the Colossians: *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seene, vainely puft vp by his fleshly minde: and not holding the head, from which all the body by ioynts and bands hauing nourishment ministred, and knit together, increaseth with the increase of God.* In which words the Apostle sheweth vnto vs, that such as vnder pretence of humility were drawne to the worshipping of Angels, did *not hold the Head*, and consequently could not retaine communion with the *body*, which receiueth his whole growth from thence. Answerably whereunto the Fathers assembled out of diuers prouinces of Asia in the Synode held at Laodicea, (not farre from the Colossians) did solemnely conclude, that [a] *Christians ought not to forsake the Church of God, and goe and inuocate Angels*, and pronounced an *anathema* against any that should bee found to doe so,

2.Cor.6.16,17

Col.2.18, 19.

[a] *Concil. Laodicen. Can.* 35. ὅτι οὐ δεῖ χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἀπιέναι, καὶ ἀγγέλους ὀνομάζειν, *that is*, τοῖς ἀγγέλοις προσεύχεσθαι, *or*, εὔχεσθαι ἀγγέλοις, *as Theodoret expoundeth these words of the Canon, in 2. & 3. cap. epist. ad Coloss.*

b ὅτι ἐγκατέλιπε τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ θεοῦ, καὶ εἰδωλολατρείᾳ προσῆλθεν.

b *becauſe* (ſay they) *he hath forſaken our Lord Ieſus Chriſt, the Sonne of God, and giuen himſelfe to Idolatry*: declaring plainly, that by this idolatrous inuocation of Angels, a diſceſſion was made both from the *Church* of God, as they note in the beginning, and from *Chriſt* the Head of the Church, as they obſerue in the end of their Canon.

For the further vnderſtanding of this particular, it will not be amiſſe to conſider what *Theodoret*, a famous Biſhop of the ancient Church, hath written of this matter in his Commentary vpon the ſecond to the Coloſſians, *They that defended the Law* (ſaith he) *induced thē alſo to worſhip the Angels, ſaying that the Law was giuen by them. And this vice continued in Phrygia, and Piſidia for a long time: for which cauſe alſo the Synod aſſembled in Laodicea the chiefe City of Phrygia, forbad them by a Law, to pray vnto Angels. And euen to this day among them and their borderers, there are Oratories of Saint* Michael *to be ſeene. This therefore did they counſell ſhould be done, vſing humility, and ſaying, that the God of all was inuiſible, and inacceſsible, and incomprehenſible; and that it was fit men ſhould get Gods fauour by the meanes of Angels.* And this is it which the Apoſtle ſaith, *In humility, and worſhipping of Angels.* Thus farre *Theodoret*, whom Cardinall *Baronius* diſcerning to come ſomwhat cloſe vnto him, and to touch the Idolatry of the Popiſh crue a little to the quicke, leaueth the poore ſhifts wherewith his companions labour to obſcure the light of this teſtimony, and telleth

vs plainely, that [c] *Theodoret, by his leaue, did not well vnderſtand the meaning of Pauls words:* and [d] that thoſe Oratories of Saint *Michael* were erected *anciently by Catholicks*, and not by thoſe *Hereticks* which were condemned in the Councell of Laodicea, as he miſtooke the matter. As if any wiſe man would bee perſwaded vpon his bare word, that the memory of things done in Aſia ſo long ſince, ſhould be more freſh in Rome at this day, then in the time of *Theodoret*, who liued twelue hundred yeeres agoe.

Yet muſt I needs confeſſe, that hee ſheweth a little more modeſty heerein then *Bellarmine* his fellow-Cardinall doth; who would make vs beleeue, that the place in the nineteenth of the Reuelation, where the Angell ſaith to Saint *Iohn* that would haue worſhipped him, *See thou doe it not, I am thy fellow-ſeruant, Worſhip God*; maketh for them; and demandeth very ſoberly, [e] *why they ſhould be reprehended, who doe the ſame thing that Iohn did?* and, *whether the Caluinists knew better then Iohn, whether Angels were to bee adored or no?* And as for inuocation of them, he telleth vs, that [f] Saint *Iacob* plainly prayed vnto an Angell, in the 48. of Geneſis, when in bleſſing the ſonnes of *Ioſeph*, hee ſaid, *The Angell which deliuered me from all euill, bleſſe thoſe children.* Whom for anſwere we remit to Saint *Cyril*, (in the firſt Chapter of the third booke of his *Theſaurus*) and intreate him to tell vs, how neere of kinne hee is here to thoſe Hereticks of whom S. *Cyril* there ſpeaketh. His words bee theſe: *That hee doth not*

[c] *Ex his videas (quod neceſſariò dicendum eſt) Theodoretum haud ſatis feliciter (eius pace ſit dictum) aſſecutum eſſe Pauli verborum ſenſum.* Baron. Annal. tom. 1. ann. 60. ſect. 10.

[d] *Incautè nimis, quæ à Catholicis eſſent antiquitùs inſtituta, hæreticis, quorum nulla eſſet memoria, tribuens.* Id. ibid.

[e] *Cur nos reprehendimur, qui facimus quod Ioannes fecit? num meliùs Ioanne nórunt Caluiniſtæ, ſintne Angeli adorandi?* Bellar. de Sanctor. Beatitud. lib. 1. cap. 14.

[f] *Hic apertè S. Iacob Angelum inuocauit.* Id. ibid. cap. 19.

meane (in that place, Geneſ. 48. 16.) *an Angell, as the* HERETICKES *vnderſtand it, but the Sonne of God is manifeſt by this: that when hee had ſaid,* [*The Angel,*] *he preſently addeth,* [*who deliuered mee from all euils.*] Which Saint *Cyril* preſuppoſeth, no good Chriſtian will aſcribe to any but to God alone.

But to come more neere yet vnto that which is Idolatry moſt properly: An *Idoll* (we muſt vnderſtand) in the exact propriety of the terme, doth ſignifie any Image; but according to the Eccleſiaſticall vſe of the word, it noteth ſuch an Image as is ſet vp for religious adoration. And in this later ſence we charge the adherents of the Church of Rome with groſſe Idolatry: becauſe that contrary to Gods expreſſe Commandement they are found to bee worſhippers of Images. Neither will it auaile them heere to ſay, that the Idolatry forbidden in the Scripture, is that onely which was vſed by Iewes and Pagans. The Apoſtle indeed in this place dehorting Chriſtians from Idolatry, propoundeth the fall of the Iewes in this kinde before their eyes: *Neither be yee Idolaters,* ſaith he, *as ſome of them* were. And ſo doth hee alſo adde concerning another ſinne, in the verſe following: *Neither let vs commit fornication, as ſome of them committed.* As well then might one pleade, that Iewiſh or Heatheniſh fornication were here onely reprehended, as Iewiſh or Heatheniſh Idolatry. But as the one is a foule ſinne, whether it bee committed by Iew, Pagan, or Chriſtian: ſo if ſuch as profeſſe the Name of Chriſt,

See for this, the excellent Homily of the Perill of Idolatry.

1. Cor. 10. 7, 8.

Chriſt, ſhall practiſe that which the Word of God condemneth in Iewes and Pagans, for Idolatry, their profeſſion is ſo farre from diminiſhing, that it augmenteth rather the hainouſneſſe of the crime. *The Idols of the Heathen are ſiluer and gold, the worke of mens hands,* ſaith the Pſalmiſt: and ſo the *Idols* (of Chriſtians, in all likelihood) mentioned in the Reuelation, are ſaid to bee *of gold, and ſiluer, and braſſe, and ſtone, and of wood; which neither can ſee, nor heare, nor walke.* The deſcription of theſe Idols (wee ſee) agreeth in all poynts with Popiſh Images: where is any difference?

Pſal. 135.15.

Reuel. 9. 20.

The Heathen, ſay they, held the Images themſelues to be gods, which is far from our thought. Admit, ſome of the ſimpler ſort of the Heathen did ſo: what ſhall we ſay of the Iewiſh Idolaters, (of whom the Apoſtle here ſpeaketh) who erected the golden Calfe in the Wilderneſſe? Can wee thinke ẏ they were all ſo ſenſeleſſe, as to imagine that the Calfe, which they knew was not at all *in rerum naturâ*, and had no being at that time when they came out of Egypt, ſhould yet be that *God which brought them vp out of the land of Egypt?* And for the Heathen: did the Romans and Grecians, when they dedicated in ſeuerall places an hundred Images (for example) to the honour of *Iupiter*, the king of all their gods, think that thereby they had made an hundred *Iupiters?* or when their blocks were ſo old, that they had need to haue new placed in their ſtead; did they think by this change of their Images, ẏ they made change

Exod. 32.4.

alſo of their gods? without queſtion they muſt ſo haue thought, if they did take the very Images themſelues to be their gods: and yet the Prophet bids vs conſider diligently; and wee ſhall finde that the Heathen nations *did not change their gods*, (Ierem. 2. 10, 11.) Nay, what doe we meet with, more vſually in the writings of the Fathers, then theſe anſwers of the Heathens for themſelues? [a] *Wee worſhip the gods by the Images.* [b] *Wee feare not them, but thoſe to whoſe image they are made, and to whoſe names they are conſecrated.* [c] *I doe not worſhip that ſtone, nor that Image which is without ſenſe.* [d] *I neither worſhip the Image nor a ſpirit in it: but by the bodily pourtrature I doe behold the ſigne of that thing which I ought to worſhip.*

But admit they did not account the Image it ſelfe to be God, (will the Papiſt further ſay;) yet were thoſe images ſet vp to repreſent either things that had no being, or diuels, or falſe gods; and in that reſpect were Idols: wheras we erect Images onely to the honour of the true God, and of his ſeruants the Saints and Angels. To this I might oppoſe that anſwere of the Heathen to the Chriſtians: [e] *We doe not worſhip euill ſpirits: ſuch as you call Angels, thoſe doe we alſo worſhip, the powers of the great God, and the Miniſters of the great God.* and put them in minde of S. *Auguſtines* reply: [f] *I would you did worſhip them; you ſhould eaſily learne of them not to worſhip them.* But I will grant vnto them, that many of the Idolatrous Iewes & Heathens Images were ſuch as they ſay they were: yet I deny that all of them were ſuch, and confidently doe

[a] *Deos per ſimulacra veneramur. Arnob. lib. 6. aduerſ. Gētes.*
[b] *Non ipſa, inquiūt, timemus; ſed eos, ad quorum imaginem ficta, et quorum nominibus cōſecrata ſunt. Lact. lib. 2. diuin. inſtitut. ca. 2.*
[c] *Non ego illum lapidem colo, nec illud ſimulacrum quod eſt ſine ſenſu. Aug. in Pſal. 96.*
[d] *Nec ſimulacrū nec dæmonium colo; ſed per effigiem corporalem eius rei ſignum intueor, quā colere debeo. Aug. in Pſa. 113. c. 2.*
[e] *Non colimus mala dæmonia: Angelos quos dicitis, ipſos et nos colimus, virtutes Dei magni, et miniſteria Dei magni. Aug. in Pſa. 96.*
[f] *Vtinam ipſos colere velletis; facilè ab ipſis diſceretis non illos colere. Aug. in Pſal. 96.*

doe auouch, that Idolatry is commited by yeelding adoration to an Image of the true God himselfe. For proofe whereof (omitting the Idoles of g *Micah*, and h *Ieroboam*, which were erected to the memory of *Iehouah* the God of Israel; as also the Athenians superstitious worship of the * *Vnknowne God*, Act. 17.23. if, as the common vse of Idolaters was, they added an Image to their Altar:) I will content my selfe with these two places of Scripture; the one whereof concerneth the Iewes, the other the Heathen. That which toucheth the Heathen, is in the first Chapter of the Epistle to the Romans: where the Apostle hauing said, that God had shewed vnto thē that which might be knowne of him; and that *the inuisible things of him*, that is, *his eternall power and God-head*, was manifested vnto them by the creation of the world, and the contemplation of the creatures: hee addeth presently, that God was sorely displeased with them, and therefore gaue them vp vnto vile affections, because *they changed the glory of that vncorruptible God, into an Image made like to corruptible men, and to birds, and foure-footed beasts, and creeping things*. Whereby it is euident, that the Idolatry condemned in the wisest of the Heathen, was the adoring of the inuisible God, whom they acknowledged to be the Creator of all things, in visible Images fashioned to the similitude of men and beasts.

The other place of Scripture, is the 4. of Deuteronomy: where *Moses* vseth this speech vnto the children of Israel.

The

g Iudg. 17.3, 13
h 2. Kin. 10.16, 29, 31.
* *Trebellius Pollio*, in the life of Claudius, calleth the God of Moses, *incertum numē*. so doth Lucan the god of the Iewes, *Incerti Iudæa Dei*. As therefore the Iewes (by the relation of Tacitus, li. 2. Hi.) worshipped their God in mount Carmel, *non simulacro aut templo, sed arā tantùm*: so it might bee that the Athenians also did the like, especially if we consider that their *Ara misericordiæ* (which possibly might be the same with this) is thus described by Statius. lib. 12. Thebaidos: *Nulla autē effigies, nulli cōmissa metallo Forma Dei; mētes habitare et pectora gaudet.*

The Lord ſpake vnto you out of the midſt of the fire: yee heard the voyce of the Words, but ſaw no ſimilitude, onely yee heard a voyce, verſe 12. And what doth he inferre vpon this? *Take yee therefore good heed vnto your ſelues,* (ſaith he in the 5. verſe,) *for he ſaw no manner of ſimilitude on the day that the Lord ſpake vnto you in Horeb, out of the midſt of the fire: Leſt yee corrupt your ſelues, and make you a grauen image, the ſimilitude of any figure, the likeneſſe of male or female, the likenes of any beaſt that is on the earth, the likenes of any winged fowle that flieth in the aire, the likeneſſe of any thing that creepeth on the ground, the likenes of any fiſh that is in the waters beneath the earth.* Where we may obſerue: firſt, that God in the deliuery of the Law did purpoſely vſe a *voyce* onely; becauſe that ſuch a creature as that, was not to be expreſſed by viſible lineaments: as if that voyce ſhould haue ſaid vnto the Painter, as Echo is fayned to doe in the [i] Poet.

[i] *Auſonius, Epigram. xi.*

Vane, quid affectas faciem mihi ponere, pictor?
Si mihi vis ſimilem pingere, pinge ſonum.

Secondly, that when he vttered the word of the ſecond Commandement in mount Sinai, and forbad the making of the likenes of any thing *that is in Heauen aboue, or in the Earth beneath, or in the Waters vnder the Earth*; hee did at that time forbeare to ſhew himſelfe in any viſible ſhape, either of man or woman, either of beaſt in the earth, foule in the aire, or fiſh in the waters beneath the earth: to the end it might be the better made knowne, that it was his pleaſure not to be adored at all in any ſuch formes; & that the worſhipping

of

of Images, not onely as they haue reference to the creatures whom they doe immediately repreſent, or to falſe gods, but alſo as they haue relation to himſelfe (the true God, who was then ſpeaking vnto them in the Mount) did come within the compaſſe of the Idolatry which was condemned in that Commandement.

In vaine therefore doe the Romaniſts goe about to perſwade vs, that their Images be no Idoles: and as vainely alſo doe they ſpend time in curiouſly diſtinguiſhing the ſeuerall degreés of worſhip; the higheſt point whereof, which they call *Latreia*, and acknowledge to be due onely vnto God, they would be loth wee ſhould thinke that they did communicate to any of their Images. But here wee are to vnderſtand, firſt of all, that Idolatry may be committed by giuing not the higheſt onely, but alſo the loweſt degree of religious adoration vnto Images: and therefore in the words of the Commandement, the very *bowing downe vnto them*, which is one of ỹ meaneſt degrees of worſhip, is expreſly forbidden. Secondly, that it is * the receiued doctrine of Popiſh diuines, that the Image ſhould be honored with the ſame worſhip, wherewith that thing is worſhipped whoſe Image it is: and therfore what adoration is due to Chriſt and the Trinity, the ſame by this ground they are to giue vnto their Images. Thirdly, that in the Roman Pontificall publiſhed by the authority of *Clement* the VIII. (to omit other teſtimonies in this kinde) it is concluded, * that the Croſſe of the Popes Legate ſhal haue

* *Conſtans eſt Theologorũ ſententia, Imaginẽ eodem honore et cultu honorari et coli, quo colitur id cuius eſt Imago. Azor. inſtitut. moral. part. 1. lib. 9. c. 6.*

* *Crux legati, quia debetur ei latria, erit à dextris. Pontifical. edit. Rom. pag. 672.*

haue the right hand, vpon this very reaſon, *quia debetur ei latria*, becauſe the worſhip proper to God is due to it. Now whether they commit Idolatry, who communicate vnto a ſenſeleſſe thing, that worſhip which they themſelues confeſſe to be due vnto God alone: let all the world iudge.

They were beſt therefore from henceforth confeſſe themſelues to be Idolaters: and ſtand to it, that euery kinde of Idolatry is not vnlawfull. Their Ieſuite *Gregorius de Valentia* will tell them for their comfort, that it is no abſurdity to thinke that Saint *Peter*, when he deterreth the faithfull by name *ab illicitis Idolorum cultibus* (ἀθεμίτοις εἰδωλολατρίαις Saint *Peter* calleth them, that is, *abominable Idolatries*) doth inſinuate therby, that * ſome worſhip of Images is lawfull. *Iohn Monceye*, the Frenchman in his *Aaron Purgatus* (dedicated to the late Pope *Paul* the fifth) and in his twenty queſtions propounded to *Viſorius*, ſtretcheth yet a ſtraine higher. For howſoeuer hee cannot away with the name of Idols and Idolatry; yet he liketh the thing it ſelfe ſo well, that he vndertaketh to cleare *Aaron* from committing any error in ſetting vp the golden Calfe, and laboureth to purge *Laban*, and *Micha*, and *Ieroboam* too from the imputation of Idolatry: hauing found indeed, that nothing had beene done by them in this kinde, which is not agreeable to the practice of the Romane Church at this day.

Grego. Valent. li. 2. Apol. de Idololatr. ca. 7. 1. Pe. 4. 3.

* Some *Idolatry* he ſhould ſay: for that is S. Peters word.

And leſt the poore people, whom they haue ſo miſerably abuſed, ſhould finde how farre they haue beene miſled; wee ſee that the maſters of that

that Church doe in the Seruice books and Catechiſmes, which come vnto the hãds of the vulgar, generally leaue out the words of the ſecond Commandement that make againſt the adoration of Images: fearing leſt by the light thereof, the myſtery of their iniquity ſhould be diſcouered. They pretend indeed that this Commandement is not excluded by them, but included onely in the firſt: whereas in truth they doe but craftily conceale it from the peoples eyes, becauſe they would not haue them to be ruled by it. Nay, *Vaſquez* the Ieſuite doth boldly acknowledge, that it plainely appeareth by comparing the words of this Commandement, with the place which hath beene alledged out of the 4. of Deuteronomy; that the Scripture did not onely forbid the worſhipping of an Image for God, but alſo the adoration of the true God himſelfe in an Image. He confeſſeth further, that he and his fellow Catholikes doe otherwiſe. What ſaith hee then to the Commandement, thinke you? Becauſe it will not be obeyed, it muſt be repealed, and not admitted to haue any place among the morall precepts of God. * It was (ſaith he) a poſitiue and ceremoniall Law: and therefore ought to ceaſe in the time of the Goſpell. And as if it had not beene enough for him to match the Scribes and Phariſes in impiety, who *made the Commandement of God of none effect, that they might keepe their owne tradition*: that he might fulfill the meaſure of his fathers, and ſhew himſelfe to be a true childe of her who beareth the name of being *the mother of har-*

Gab. Vaſquez. lib. 2. de Ador. diſput. 4. c. 3. §. 74. 75.

* *Cùm fuerit iuris poſitiui et Cæremonialis illa leges Moſaicæ prohibitio, tempore legis Euangelicæ debuit ceſſare; atq; id, quod aliâs iure naturali licitum, et honeſtum eſt, vt imagines depingere, et illis etiã vti ad adorationem, in lege Euangelicâ locum habere debet.* Vaſques ibid. c. 4 §. 84.

Reu.17.5. *harlots and abominations of the earth*; he is yet more mad, and ſticketh not to maintaine, that not onely a paynted Image, but any other thing of the world, whether it be without life and reaſon, or whether it be a reaſonable creature, may (in the nature of the thing, and if the matter bee diſcreetly handled) be adored vvith God, as his Image; yea and counteth it no abſurdity at all, that a very vviſpe of ſtravv ſhould be thus vvorſhipped.

Vaſquez de Adorat. lib. 3. diſput. 1. Cap. 2. § 5. 8. 10.

Ezek.8.15. But let vs turne yet againe, and vve ſhall ſee greater abominations then theſe. We heard hovv this bleſſed Sacrament, vvhich is here propounded by the Apoſtle, as a bond to vnite Chriſtians together in one body, hath beene made the apple of ſtrife, and the occaſion of moſt bitter breaches in the Church: we may now obſerue againe, that the ſame holy Sacrament, which by the ſame Apoſtle is here brought in as a principall inducement to make men *flee from Idolatry*, is by our Aduerſaries made the obiect of the groſſeſt Idolatry that euer hath been practiſed by any. For their conſtant doctrine is, that in worſhipping the Sacrament they ſhould giue vnto it, *latriæ cultum qui vero Deo debetur*, (as the Councell of Trent hath determined,) *that kinde of ſeruice which is due to the true God*; determining their worſhip in that very thing which the Prieſt doth hold betwixt his hands. Their practice alſo runs accordingly: for an inſtance whereof we neede goe no further then to *Sanders* booke of the Lords Supper; before which he hath perfixed

Concil. Trident. ſeſſ. 13. ca. 5.

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an Epistle Dedicatory, superscribed in this manner: *To the Body and Blood of our Sauiour Iesus Christ, vnder the formes of Bread and Wine, all honour, praise, and thankes, be giuen for euer.* Adding further in the processe of that blockish Epistle. *Howsoeuer it be with other men, I adore thee my God and Lord really present vnder the formes of Bread and Wine, after consecration deuly made: Beseeching thee of pardon for my sinnes, &c.*

Now if the conceite which these men haue concerning the Sacrament should proue to bee false (as indeed we know it to be most absurd and monstrous) their owne Iesuite *Coster* doth freely confesse, that they should be in such an *error and Idolatry, qualis in orbe terrarum nunquam vel visus vel auditus fuit, as neuer was seene or heard of in this world.* * *For the error of them is more tolerable,* (saith he) *who worship for God a Statue of gold or siluer, or an Image of any other matter, as the Gentiles adored their gods; or a red cloth lifted vp vpon a speare, as it is reported of the Lappians; or liuing creatures, as did sometime the Egyptians; then of those that worship a piece of bread.* We therefore who are verily perswaded that the Papists doe thus, must of force (if we follow their Iesuites direction) iudge them to be the most intolerable Idolaters that euer were.

Nay, according to their owne principles, how is it possible that any of themselues should certainly know, that the host which they worship should be any other thing but bread? seeing the change doth wholy depend vpon *consecration*

* *Tolerabilior est enim error eorum, qui pro Deo colunt Statuã auream aut argenteam, aut alterius materiæ imaginem, quo modo Gentiles deos suos venerabantur; vel pannum rubrum in hastam eleuatum, quod narratur de Lappis; vel viua animalia, vt quondam Egyptij: quàm eorũ, qui frustũ panis. Coster. Enchirid. ca. 12.*

duly made, (as *Sanders* ſpeaketh) and that dependeth vpon the intention of the Prieſt, which no man but himſelfe can haue notice of. *Bellarmine,* diſputing againſt *Ambroſius Catharinus,* one of his owne brethren, that a man hath no certaine knowledge of his owne iuſtification, can take aduantage of this, and alledge for himſelfe, that one * *cannot be certaine by the certainty of faith, that hee doth receiue a true Sacrament; foraſmuch as the Sacrament cannot be made without the intention of the Miniſter, and none can ſee another mans intention.* Apply this now to the matter we haue in hand; and ſee into what intricate Labyrinths theſe men haue brought themſelues. Admit the Prieſts intention ſtood right at the time of conſecration, yet if he that baptized him failed in his intention when he adminiſtred that Sacrament, he remaineth ſtill vnbaptized, and ſo becommeth vncapable of Prieſthood; and conſequently, whatſoeuer he conſecrateth is but bread ſtill. Yea, admit hee were rightly baptized too: if either the Biſhop that conferred vpon him the Sacrament of Orders, (for ſo they hold it to be) or thoſe that baptized or ordained that Biſhop, miſſed their right intention; neither will the one proue Biſhop, nor the other Prieſt; and ſo with what intention ſoeuer either the one or the other doth conſecrate, there remaineth but bread ſtill. Neither doth the inconuenience ſtay heere, but aſcendeth vpward to all their predeceſſors: in any one of whom if there fall out to bee a nullity of Prieſthood (for want of intention, either in the baptizer, or in the ordainer)

* *Neque poteſt certus eſſe certitudine fidei, ſe percipere verum Sacramentum; cùm Sacramentum ſine intentione miniſtri non conficiatur, & intentionem alterius nemo videre poſſit.* Bellarmin. de Iuſtificat. lib. 3. cap. 8.

ordainer)all the generation following,according to their principles,goe without their Prieſthood too; and ſo deliuer but bread to the people, in ſtead of the body of Chriſt. The Papiſts themſelues therefore, if they ſtand vnto their owne grounds,muſt needs confeſſe, that they are in no better caſe heere,then the Samaritans were in, of whom our Sauiour ſaith, *Yee worſhip yee know not what:* but we know,that what they worſhip (bee the condition or intention of their Prieſt what it will be) is bread indeed; which while they take to be their God,we muſt ſtill account them guilty of ſpirituall fornication, *and ſuch fornication, as is not ſo much as named amongſt the Gentiles.* Ioh.4.22.

Theſe then being the *Idolaters* with whom we haue to deale, let vs learne firſt how dangerous a thing it is to communicate with them in their falſe worſhip. For if we will be partakers of Babylons ſinnes, wee muſt looke to receiue of her plagues. Secondly, wee are to be admoniſhed, that it is not ſufficient that in our owne perſons we refraine worſhipping of Idols, but it is further required,that we reſtraine (as much as in vs lyeth) the practice thereof in others; leſt by ſuffering God to be diſhonoured in ſo high a manner, when wee may by our calling hinder it, wee make our ſelues partakers of other mens ſinnes. *Eli* the high Prieſt was a good man,and gaue excellent counſell vnto his lewd ſonnes: yet wee know what iudgement fell vpon him, *becauſe his ſonnes made themſelues vile,and he frowned not vpon them,* (that is,reſtrained them not;) which God doth Reuel.18.4. 1.Sam.3.13.

1. Sam. 2. 29. doth interpret to be a kinde of Idolatry, in *honouring of his ſonnes aboue him.* The Church of Pergamus did for her owne part hold faſt Chriſts name, and denyed not his faith: yet had the Reuel. 2. 14. Lord ſomething againſt her; *becauſe ſhe had there, them that held the doctrine of Balaam, who taught Balac to caſt a ſtumbling blocke before the children of Iſrael, to eate things ſacrificed vnto Idols, and to commit fornication.* So we ſee what ſpeciall notice our Sauiour taketh of the workes, and charity, and ſeruice, and faith, & patience of the Church Reuel. 2. 20. of Thyatira: and yet for all this he addeth, *Notwithſtanding, I haue a few things againſt thee, becauſe thou ſuffereſt that woman Iezebel, which calleth her ſelfe a Propheteſſe, to teach and to ſeduce my ſeruants to commit fornication, and to eate things ſacrificed vnto Idols.*

In the ſecond of Iudges God telleth the childrē of Iſrael, what miſchiefe ſhould come vnto them by tolerating the Canaanitiſh Idolaters in their Iudg. 2. 3. Land. *They ſhall be* thornes *in your ſides,* (ſaith he) *and their gods ſhall be a ſnare vnto you.* Which words containe in them the intimation of a double danger: the one reſpecting the *ſoule*, the other the *body*. That which concerneth the ſoule, is: that their Idols ſhould be *a ſnare vnto them.* For God well knew that mans nature is as prone to ſpirituall fornication, as it is to corporall. As therefore for the preuenting of the one, he would not haue a common harlot tolerated in Iſrael, Leuit. 19. 29. *Leſt the Land ſhould fall to whoredome and become full of wickedneſſe:* ſo for the keeping out of the other,

other, he would haue prouocations taken away, and all occasions whereby a man might be tempted to commit so vile a sinne. The bodily danger that followeth vpon the toleration of Idolaters, is: that *they should be in their sides*, that is, (as in another place it is more fully expressed) *they should be prickes in their eyes, and thornes in their sides, and should vexe them in the Land wherein they dwelled.* Now in both these respects it is certaine, that the toleration of the Idolaters with whom we haue to doe, is farre more perillous than of any other. In regard of the spirituall danger, wherewith simple soules are more like to bee insnared: because this kinde of Idolatry is not brought in with an open shew of impiety, (as that of the Pagans) but is *a mystery of iniquity*, a wickednesse couered with the vaile of piety; and the harlot, which maketh the inhabitants of the earth drunke with the wine of this fornication, is both gilded her selfe, and presenteth also her abominations vnto her followers in *a cup of gold.* If we looke to outward perill, we are like to find these men, not thornes in our sides to vexe vs, but daggers in our hearts to destroy vs. Not that I take all of them to be of this furious disposition, (mistake me not: I know a number my selfe of a farre different temper:) but because there are neuer wanting among them some turbulent humours, so inflamed with the spirit of fornication, that they runne mad with it; and are transported so farre, that no tolerable termes can content them, vntill they haue attained to the vtmost

Numb. 33. 55.

Reuel. 17. 2, 4.

pitch of their vnbridled desires. For compassing whereof, there is no trechery, nor rebellion, nor murther, nor desperate course whatsoeuer, that (without all remorse of conscience) they dare not aduenture vpon.

Neither *doe* they thus only, but they *teach* men also so to doe: arming both Pope, and Bishops, and People, and priuate persons, with power to cast downe euen Kings themselues from their Thrones, if they stand in their way, and giue any impediment to their designes. Touching the Popes power herein, there is no disputing: one of them telleth vs, that [a] *there is no doubt, but the Pope may depose all Kings, when there is a reasonable cause so to doe.* For Bishops, Cardinall *Baronius* informeth vs by the example of *Dacius* the Bishop of Millayne, his dealing against the Arrians; [b] that *those Bishops deserue no blame, and ought to suffer no enuie, who roll euery stone,* (yea and rather then faile, would blow vp stones too) *that they may not liue vnder an hereticall Prince.* For the People, *Dominicus Bannes*, a Dominican Friar, resolues, that they need not, in this case, expect any sentencing of the matter by Pope, or other; but [c] *when the knowledge of the fault is euident, subiects may lawfully (if so be they haue sufficient strength) exempt themselues from subiection to their Princes, before any declaratory sentence of a Iudge.* And that we may vnderstand that the *Prouiso* which hee in-

[a] *Dubium non est, quin Papa possit omnes Reges, cùm subest causa rationabilis, deponere.* Augustin. Triumphus, de Potest. Ecclesiast. quæst. 46. artic. 2.

[b] *Quo exemplo satis intelligas, non mœreri calumniam, neque inuidiam Episcopos illos pati debere, qui ne sub hæretico principe degant, omnem lapidem voluunt.* Baron. an. 538. §. 89.

[c] *Quando adest euidens notitia criminis, licitè possunt subditi (si modò eis vires suppetant) eximere se à potestate suorum Principum ante Judicis sententiam declaratoriam.* Bannes in Thom. 2. 2. quæst. 12. artic. 2.

ferteth.

ſerteth *of hauing ſtrength ſufficient*, is very materiall; he putteth vs in minde, that [d] *the faithfull* (the Papiſts he meaneth) *of England are to bee excuſed hereby, who doe not exempt themſelues from the power of their ſuperiours, nor make warre againſt them. Becauſe that generally they haue not power ſufficient to make ſuch warres againſt Princes, and great dangers are imminent ouer them.*

Laſtly, for priuate perſons, wee may reade in *Suarez*, that an hereticall King, [e] *after ſentence giuen againſt him, is abſolutely depriued of his Kingdome, ſo that he cannot poſſeſſe it by any iuſt title: and therfore from thenceforth may be handled altogether as a Tyrant; and conſequently, hee may bee killed by any priuate perſon.* Onely the Ieſuite addeth this limitation: that [f] *If the Pope doe depoſe the King, he may be expelled or killed by them onely to whom hee ſhall commit that buſineſſe. But if he inioyne the execution thereof to no body; then it ſhall appertaine to the lawfull ſucceſſor in the Kingdome: or if none ſuch be to be found, it ſhall belong to the Kingdome it ſelfe.* But let him once be declared to be a Tyrant; *Mariana* (*Suarez* his Country-man and fellow Ieſuite) will tell you better how hee ſhould bee handled. [g] *That a Tyrant* (ſaith he) *may be killed by open force and armes, whether by violent breaking in*

[d] *Ex hâc concluſione ſequitur eſſe excuſandos Anglicanos & Saxonios fideles, qui non ſe eximunt à poteſtate ſuperiorum, nec bellum contra illos gerunt. Quoniam communiter non habent facultatem ad hæc bella gerenda contra Principes, & imminent illis grauia pericula.* Id. Ibid.

[e] *Poſt ſententiam latam omninò priuatur regno, ita vt non poſſit iuſto titulo illud poſſidere: ergo extunc poterit tanquam omninò tyrannus tractari; & conſequenter à quocunque priuato poterit interfici.* Fr. Suarez Defenſ. fid. Cathol. lib. 6. cap. 4. §. 14.

[f] *Si Papa Regem deponat, ab illis tantùm poterit expelli, vel interfici, quibus ipſe id commiſerit. Quod ſi nulli executionem imperet, pertinebit ad legitimum in regno ſucceſſorem; vel ſi nullus inuentus fuerit, ad regnum ipſum ſpectabit.* Id. ibid. §. 18.

[g] *Itaque apertâ vi & armis poſſe occidi tyrannum, ſiue impetu in regiam facto, ſiue commiſſâ pugnâ, in confeſſo eſt. Sed & dolo atque inſidijs exceptum: quod fecit Aiod, &c. Eſt quidem maioris virtutis & animi ſimultatem apertè exercere, palàm in hoſtem reipublicæ irruere: ſed non minoris prudentiæ, fraudi & inſidijs locum captare, quod ſine motu contingat, minori certè periculo publico atque priuato.* Io. Mariana, de Reg. inſtit. lib. 1. cap. 7.

into the Court, or by ioyning of battell, is a matter confeſſed: yea, and by deceit and ambuſhes too, as Ehud *did in killing* Eglon *the King of the Moabites. Indeed it would argue a brauer minde to profeſſe open enmity, and publikely to ruſh in vpon the enemy of the Common-wealth: but it is no leſſe prudence, to take aduantage by fraud and ambuſhes, becauſe it is done without ſtirre, and with leſſe danger ſurely, both publike and priuate.* His concluſion is, that [h] *it is lawfull to take away his life, by any art whatſoeuer:* with this *prouiſo* onely, *that he be not conſtrained either wittingly or vnwittingly to bee the cauſe of his owne death.* Where the tenderneſſe of a Ieſuites conſcience is well worth the obſeruing. Hee maketh no ſcruple at all to take away the mans life: onely hee would aduiſe that hee be not made away, by hauing poyſon conueyed into his meat or drinke, leſt in taking hereof (forſooth) he which is to be killed, ſhould by this meanes haue ſome hand in procuring his owne death. [i] Yet poyſon him you may, if you liſt, ſo that the venome be *externally applyed by ſome other, he that is to bee killed helping nothing thereunto: namely, when the force of the poyſon is ſo great, that a ſeat or garment being infected therewith, it may haue ſtrength to kill.* And that ſuch meanes of poyſoning hath been vſed, hee prooueth by diuers practices of the Moores: which we leaue to be conſidered of by *Fitzherbert*, who (to proue that *Squires* intention of poyſoning Queene *Elizabeth* in this manner, was but a meere fiction) would perſwade vs that it is not agreeable to the grounds of nature and reaſon, that

[h] *In eius vitam graſſari quacunque arte conceſſum; ne cogatur tantùm ſciens aut imprudens ſibi conſcire mortem.* Id. ibid. in fine.

[i] *Hoc tamen temperamento vti in hâc quidem diſputatione licebit, ſi non ipſe qui perimitur venenum haurire cogitur quo intimis medullis concepto pereat: ſed exteriùs ab alio adhibeatur nihil adiuuante eo qui perimendus eſt: nimirum cùm tanta vis eſt veneni, vt ſellâ eo aut veſte delibutâ vim interficiendi habeat.* Id. ibid.

that any ſuch thing ſhould be.

Thus we ſee what peſtilent doctrine is daily broched by theſe incendiaries of the world: which, what pernicious effects it hath produced, I need not goe farre to exemplifie; this aſſembly and this place cannot but call to minde the memory of that barbarous plot of the Powder-treaſon. Which being moſt iuſtly charged to haue [k] *exceeded all meaſure of cruelty*; as inuoluing not the King alone, but alſo his children, and the States of the Kingdome, and many thouſands of innocent people in the ſame ruine: a wicked varlet (with whoſe name I will not defile this place) ſteppeth forth ſome foure yeeres after, and with a braſen forehead biddeth vs not to wonder at the matter. *For of an euill and pernicious herbe, both the ſeeds are to be cruſhed, and all the roots to be pulled vp, that they grow not againe. And otherwiſe alſo, for a few wicked perſons it falleth out oftentimes that many periſh in ſhipwracke.* In the later of which reaſons we may note theſe mens inſolent impiety toward God: in arrogating vnto themſelues ſuch an abſolute power for the murthering of innocents, as hee that is Lord of all, hath ouer his owne creatures; the beſt of whom, if he doe enter into iudgement with them, will not bee found righteous in his ſight. In the former, we may obſerue their deadly malice toward Gods Anoynted, which they ſufficiently declare will not bee ſatisfied but by the vtter extirpation of him, and all his Royall progenie.

And whereas for the diſcouery of ſuch wicked

[k] *At inquies, omnem modum crudelitatis exceſſit ea coniuratio; cum & prolem, & Regni ordines ſimul implicuiſſet. Id velim ne mireris. Nam malæ & pernitioſæ herbæ & ſemina conterenda, & radices omnes euellendæ ſunt, ne recreſcant. Aliâs etiam, propter paucos ſceleratos, multi ſæpè naufragio pereunt. B. P. ἐξήτασ.* epiſtolæ I. R. impreſſ. anno 1609.

ſpirits, his Maieſty in his Princely wiſedome did cauſe an *Oath of Allegeance* to bee framed; by the tendring whereof he might be the better able to diſtinguiſh betwixt his loyall and diſloyall ſubiects, and to put a difference betwixt a ſeditious and a quiet-minded Romaniſt: this companion derideth his ſimplicity, in imagining, that that will ſerue the turne, and ſuppoſing that a Papiſt will thinke himſelfe any whit bound by taking ſuch an oath. [1] *See* (ſaith he) *in ſo great craft, how great ſimplicity doth bewray it ſelfe. When he had placed all his ſecurity in that oath; hee thought he had found ſuch a manner of oath, knit with ſo many circumſtances, that it could not, with ſafety of conſcience, by any meanes be diſſolued by any man. But hee could not ſee, that if the Pope did diſſolue that oath; all the tyings of it, (whether of performing fidelity to the King, or of admitting no diſpenſation) would bee diſſolued together. Yea, I will ſay another thing that is more admirable. You know (I beleeue) that an vniuſt oath, if it be euidently knowne, or openly declared to be ſuch, bindeth no man; but is voyd* ipſo facto. *That the Kings oath is vniuſt, hath been ſufficiently declared by the Paſtor of the Church himſelfe. You ſee therefore, that the obligation of it is vaniſhed into ſmoke: ſo that the bond, which by ſo many wiſe men was thought to bee of iron, is become leſſe then of ſtraw.*

[1] *Sed vide. in tantâ aſtutiâ, quanta ſit ſimplicitas. Cùm omnem ſecuritatem in eo iuramento ſibi ſtatuiſſet; talem ſe modum iuramenti, tot circumſtantijs connexüiſſe exiſtimabat, qui, ſaluâ conſcientiâ, nullâ ratione à quoquam diſſolui poſſet. Sed videre non potuit, ſi pontifex iuramentum diſſoluerit, omnes illius nexus, ſiue de fidelitate Regi præſtandâ, ſiue de diſpenſatione non admittendâ, pariter diſſolutos fore. Immo aliud dicam admirabilius. Noſti, credo, iuramentum iniuſtum, ſi tale eſſe euidenter ſciatur, vel apertè declaretur, neminem obligare; ſed ipſo facto nullum eſſe. Regis iuramentum iniuſtum eſſe, ab ipſo Eccleſiæ Paſtore ſufficienter declaratum eſt. Vides igitur iam, in fumum abyſſe illius obligationem; vt vinculum, quod à tot ſapientibus ferreum putabatur, minus ſit, quàm ſtramineum.* Id. ibid.

If

If matters now be come vnto this paſſe, that ſuch as are addicted to the Pope, will account the Oath of Allegeance to haue leſſe force to binde them then a rope of ſtraw; iudge ye whether ỳ be not true which hath been ſaid, that in reſpect not of ſpirituall infection onely, but of outward danger alſo to our State, any Idolaters may be more ſafely permitted then Papiſts. Which I doe not ſpeake, to exaſperate you againſt their perſons, or to ſtirre you vp to make new Lawes for ſhedding of their blood. Their blindneſſe I doe much pitty: and my hearts deſire and prayer to God for them is, that they might bee ſaued. Onely this I muſt ſay, that (things ſtanding as they doe) I cannot preach peace vnto them. For as *Iehu* ſaid to *Ioram, What peace, ſo long as the whoredomes of thy Mother Iezabel, and her witchcrafts are ſo many?* ſo muſt I ſay vnto them: What peace can there be, ſo long as you ſuffer your ſelues to bee led by the mother of harlots and abominations of the earth, who by her ſorceries hath deceiued all Nations, and made them drunke with the wine of her fornication? Let her put away her whoredomes out of her ſight, and her adulteries from betweene her breaſts; let her repent of her murthers, and her ſorceries, and her idolatries: or rather, becauſe ſhe is paſt all hope, let thoſe that are ſeduced by her, ceaſe to communicate with her in theſe abominable iniquities; and wee ſhall be all ready to meet them, and reioyce with the Angels in heauen for their conuerſion. In the meane time, they who ſit at the Helme, and haue the charge

2. King. 9. 22.

Reu. 17. 2, 5. and 18. 23.

Hoſ. 2. 2.

charge of our Church and Common wealth committed to them, must prouide by all good meanes, that God bee not dishonoured by their open Idolatries, nor our King and State indangered by their secret trecheries. Good Lawes there are already enacted to this purpose: which if they were duly put in execution, wee should haue lesse need to thinke of making new. But it is not my part to presse this poynt. I will therefore conclude as I did begin: *I speake as to wise men; Iudge ye what I say.*

1.Cor.10.15.

2.Tim.2.7.

Consider what I say; and the Lord giue you vnderstanding in all things.

FINIS.

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